

**CULTURAL IDENTITY CONSTRUCTION IN *THE NAME JAR*  
AND *THE NEW GIRL*: A COMPARATIVE  
CHILDREN'S LITERATURE**

**UNDERGRADUATE THESIS**

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**STUDY PROGRAM OF ENGLISH  
DEPARTMENT OF LANGUAGES AND LITERATURE  
FACULTY OF CULTURAL STUDIES  
UNIVERSITAS BRAWIJAYA  
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**Presented to  
Universitas Brawijaya  
in partial fulfillment of the requirements  
for the degree of *Sarjana Sastra***

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## ABSTRACT

Puspaningtyas, Vianurzia. 2018. **Cultural Identity Construction in *The Name Jar* and *The New Girl*: A Comparative Children Literature**. Study Program of English, Department of Languages and Literature, Faculty of Cultural Studies, Brawijaya University. Supervisor: Henny Indarwati S.S., M.A.

**Keywords :** Cultural Identity, Intertextuality, comparative children literature, Indian, native, Korean, Foreigners.

Diaspora has created diversity and multiculturalism all over the world. Children followed their parents to migrate to another state or another country. They could get confused when they face new cultures and that could lead to identity crisis. Constructing a cultural identity is important in order to be able to live in a foreign country without feeling oppressed and lost. Children's literature is the media to help the children to get information about the world. *The Name Jar* and *The New Girl* are the examples of the books that could help the children to face multiculturalism in their environment. Using the two books, the writer compared and analyzed the construction of the cultural identity of the foreign characters.

Comparative children literature is used as the main approach of this research and intertextuality is the tool used to compare the objects of the study. By finding out the intertextuality between *The Name Jar* and *The New Girl*, the writer would be able to get a deeper understanding of both stories. Furthermore, theory of cultural identity construction by Stuart Hall is also used in this research to find out the way the character construct their cultural identity.

In the finding, the intertextuality shows the contrast of both cultures and that contributes toward the cultural identity construction of the characters. Moreover, based on the analysis of the cultural identity construction, Unhei went through the process of being because she has constant interaction with her original culture, while Zenie undergone the process of becoming because of the lack interaction with her original culture and the otherness done by the other Indian towards her.



## ABSTRAK

Puspaningtyas, Vianurzia. 2018. **Konstruksi Identitas Kultural dalam *The Name Jar* dan *The New Girl*: Sastra Anak Bandingan**. Program Studi S1 Sastra Inggris, Jurusan Bahasa dan Sastra, Fakultas Ilmu Budaya, Universitas Brawijaya. Pembimbing: Henny Indarwati S.S.,M.A.

**Kata Kunci** : Identitas Kultural, Intertekstualitas, Sastra anak bandingan, India, Korea, Pribumi, Orang asing.

Diaspora menciptakan diversitas dan multikulturalisme di seluruh dunia. Anak – anak mengikuti orang tua mereka bermigrasi ke tempat atau negara lain. Mereka dapat merasa kebingungan ketika menghadapi budaya baru dan itu dapat memicu krisis identitas. Membentuk identitas kultural merupakan hal penting supaya mereka dapat hidup di negara lain tanpa merasa tertindas. Sastra anak merupakan media yang dapat membantu anak untuk mendapat informasi tentang dunia. *The Name Jar* dan *The New Girl* adalah contoh buku yang dapat membantu anak untuk menghadapi multikulturalisme di lingkungan mereka. Dengan kedua buku tersebut, penulis membandingkan dan menganalisis pembentukan identitas kultural dari karakter asing.

Sastra anak bandingan merupakan pendekatan utama dalam penelitian ini dan intertekstualitas digunakan sebagai alat pembandingan dari objek penelitian. Dengan menemukan hubungan intertektual antara *The Name Jar* dan *The New Girl*, pemahaman yang lebih dalam dapat diperoleh. Kemudian, teori identitas kultural oleh Stuart Hall juga digunakan untuk menganalisa cara karakter membentuk identitas kultural mereka.

Dari hasil penelitian, intertekstualitas dari kedua buku menunjukkan kontras dari kedua budaya yang mempengaruhi pembentukan identitas kultural dari kedua karakter. Selain itu, berdasarkan analisis dari pembentukan identitas kultural, ditemukan bahwa Unhei mengalami proses *being* karena ia melakukan interaksi yang rutin dengan budaya aslinya, sedangkan Zenie mengalami proses *becoming* karena kurangnya komunikasi dengan budaya aslinya dan ia juga mengalami *otherness* yang dilakukan oleh orang India lainnya.

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Malang, 21 December 2018

Vianurzia Puspaningtyas

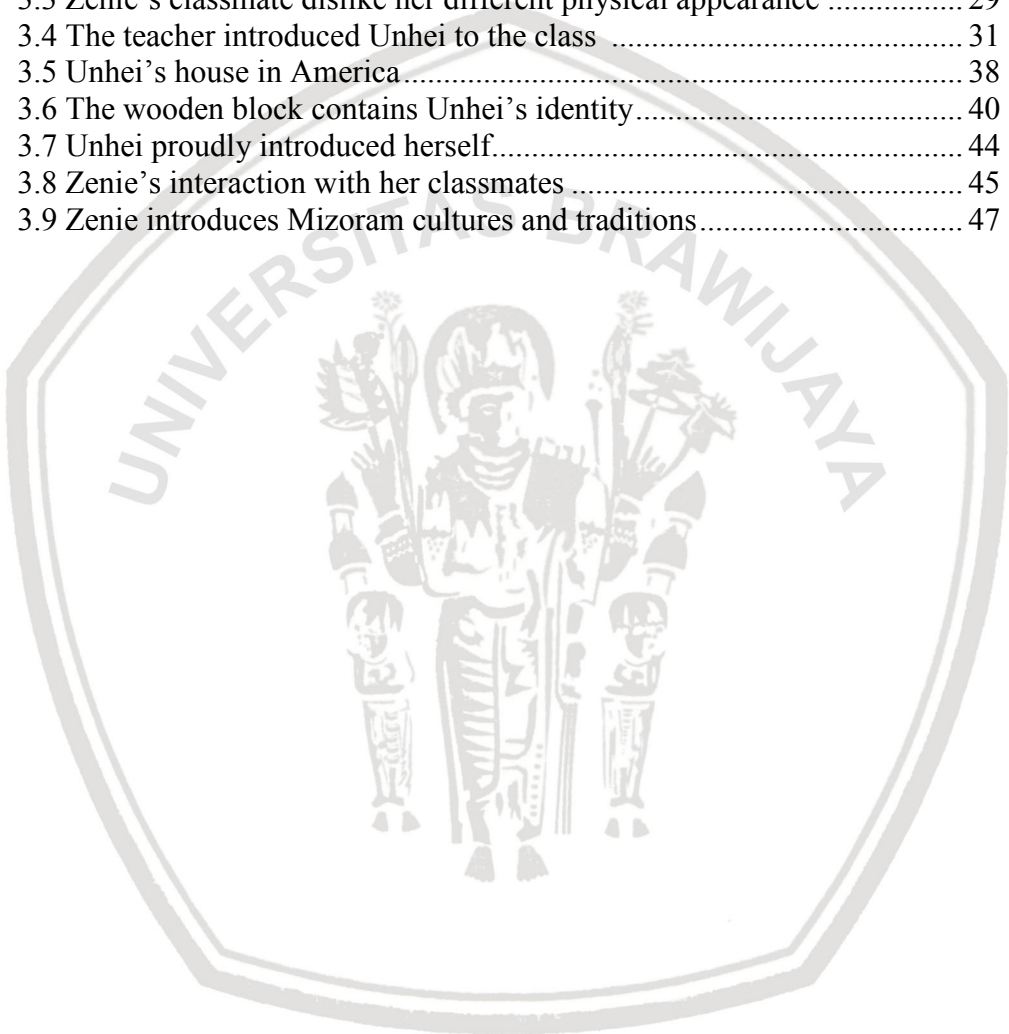


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## CHAPTER I

### INTRODUCTION

This chapter contain the background of the study and the reseach problem, the writer explain the reason for conducting the research and propose the problem of the research that will be analyzed on chapter three.

#### 1.1 Background of the Study

Globalization, the advancement of technology, and the people's dream to live in a better place and condition takes contribution in the diaspora phenomenon. A lot of families and individuals travel across their country and move to live in another country. The reason of their migration could be different from each other, either because they want to earn more wealth, to get better education, to be free from the oppression in their country or simply because they have to move because of their job. This diaspora phenomenon makes the world become exposed to diversities and differences. The diversities existed within the society created a multicultural society where people of different cultures, races, colors, religions, languages, and nationality can live together in one community.

The diversities that the children have to face in a multicultural society could lead to a confusion of identity, especially often happened to the children of immigrants families. They grow up in the other country but their trait and their

physical appearance show that they are different from the other people that live in their community. Therefore, children also deserve to get more knowledge about the condition of their society and the adults could teach them how to behave in certain situations. Related to this, Nurgiyantoro (2016, p.1-2) said that same with adults, children also need to get the information about the world, about everything that happened and exist around them. By receiving the information, the children will be able to adapt to their new place easier because they have already met the similar situation through the characters and stories that they have read from their books. Cooper (2007, p. 315) mentioned that children's literature helps the children navigate the intellectual, social, and emotional terrains of childhood. It means that by reading stories, the children could form their own understanding about morals, values and concept of the world.

As mentioned before that children might get confused about their identity when they become a foreigner in another place that is different from their homeland. In their new place, they meet new cultures and new languages and the differences between them and their new friends will make them wonder about their identity. The children will undergo a process of adaptation that requires them to accept their differences from the other. In the other word, the children have to acknowledge and accept their cultural identity. According to Friedman (1994, p. 29) cultural identity refers to the attribution of a set of qualities to a given population. It means that cultural identity, in the practice is influenced by the attribution in form of ethnic, race, religion, culture etc. If the person grows up in a multicultural society, the other

elements that exist around them will affect the way they shaped their identity too. Therefore, introducing the children to a concept of diversity and identity is important because that will help the children to have a better understanding about how to accept differences and maintain their identity in multicultural society. Hefflin & Barksdale – Ladd (2001) mentioned that children could reinforce their own identities by reading about people who are like them. It implies that, when children met characters from the books that are similar to them, they will learn what is good or not good to do when they encounter the situation in real life. It is also possible for the children to imitate the actions from the characters that are similar to them, and apply it in their life. Therefore, by reading children's literature, the children could develop their cultural identities since it helps them to see the conditions of the world and it helps them to understand and appreciate the cultures of others.

In this globalization era, there are a lot of children books that brought up diversity as the theme of their literary work. Adults thinks that it is important to introduce their children to the concept of diversity and differences as earlier as possible so later on they could grow up without having much difficulties on dealing with the diversity that they have to face in the society. According to Acharya ( 2018, para 8 ) children need to be exposed to different cultures and diversity, they have to be open and curious about the diversity happened around them so that they can understand and respect that everyone is different from one another, either in term of cultural, racial, religious and etc. Exposing children to diversities and differences that happened around them means that the adults want to teach them how to behave when



they face the reality of diversities in their life, either as the minority or as the majority in a multicultural society. Moreover, they also teach the children how to accept the differences so they could accept their identity within a diverse culture.

The writer found two children books that brought up diversities and cultural identity as a theme in their books. The first one is a picture book entitled *The Name Jar* (TNJ) written by Choi Yang Sook, a Korean born but live in America to pursue her dream as writer and artist at the age of 24. *The Name Jar* is telling a story about a korean girl who moves to America with her parents. She is attending a new school and when her friends asked about her name she become sad and confused because her friends could not pronounce her name correctly. She felt that some children mocked her name and it make her upset. She decided to get a new English name and her classmate decided to help her by giving her suggestions of English names put in a jar, but Unhei does not like any of the names. When Unhei told her mother that she wants to have English name her mother said that she should stay as Unhei because her mom and grandmother gave her that name with a lot of consideration and it has good meaning. Her mother told unhei that she will always be Unhei for their family, she will always be a Korean and it is okay to be different from the other kids. After finding her root as Korean-American by interacting with the other Koreans in her neighborhood, her family and her friends, Unhei had found her confidence and decide to keep using her Korean name. The setting of the first book is located in western country and the character is an Asian. Unhei has to deal with cultural differences between Asian and American to be able to adapt in American society.

The second book is a picture book written by an Indian author named Srividhya Venkat. The title of the book is *The New Girl* (TNG), this book is telling the reader about the story of a new girl that migrated from Mizoram to another state in India. Her name is Zenie and she is excluded by her classmates because for them Zenie does not look like the common Indian. Mira who knew the struggle of being a new students decided to be friends with her and they became bestfriend, she helps Zenie from the bullies and defends her by stating that Zenie is also part of them. She also encouraged Zenie to be confident and to accept that it is okay to be different from other. One day, Zenie's teacher gave them project to do about presenting their culture, traditions or family. She was sad and confused when their teacher announced the new project. She does not know what to do because she does not want her friends to think that she is weird or strange by showing them her culture. On the project day, Mira could not find Zenie and she was worried about her. Meanwhile, all of the students are performing their culture, some dances and some are doing presentation about their family and culture. When it was Zenie turn, she comes through the crowd wearing her traditional clothes from Mizoram and tell the other children about her identity as a Mizo. She shows them the dance of Mizo people. The other children enjoyed her performance and since then Zenie realized that it is okay to be different and no one teases Zenie anymore. Different from *The Name Jar*, the second story is set in India and the all of the characters are Indian. The foreigner in this story is shown as someone who came from another state instead of another country.

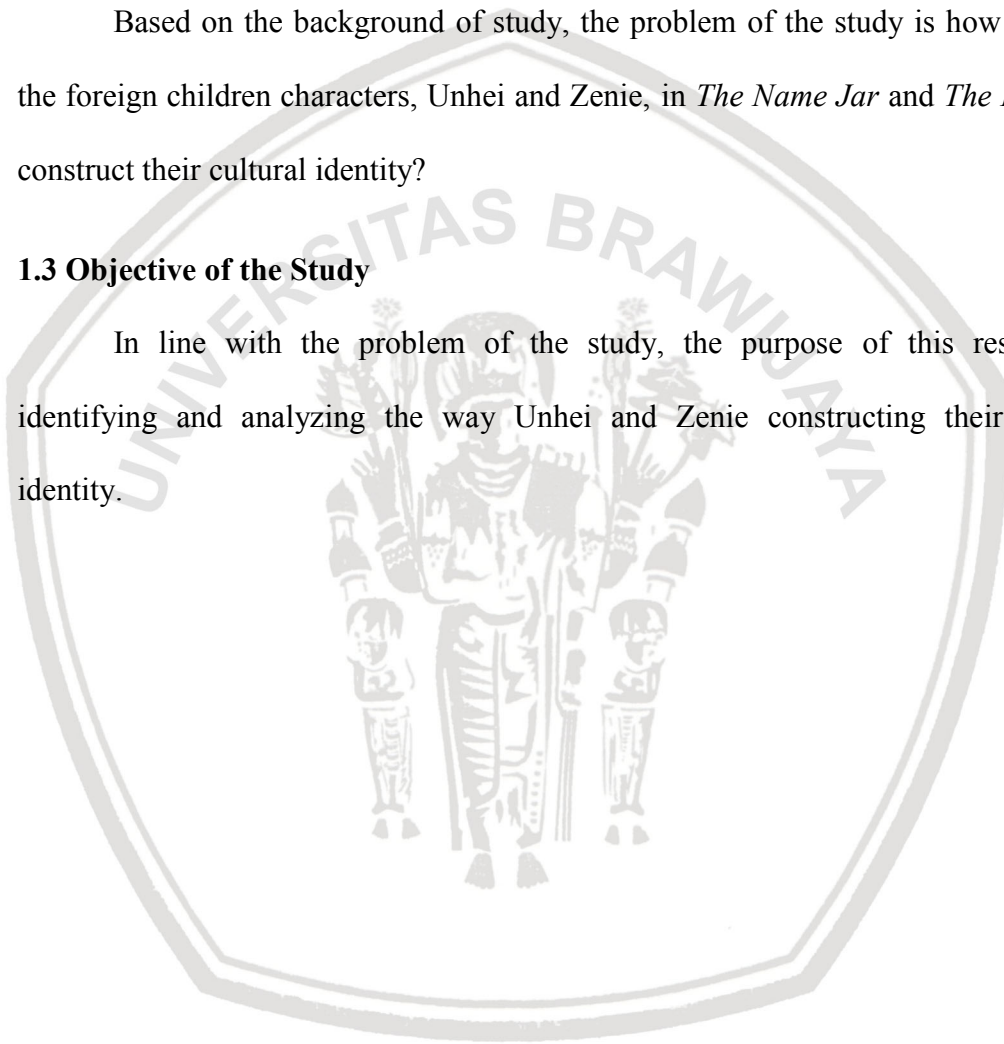
By using these two picture books, the writer is interested in analyzing the cultural identity construction of the foreign character in the stories by analyzing the intertextuality of the texts.

### **1.2 Problem of the Study**

Based on the background of study, the problem of the study is how does the the foreign children characters, Unhei and Zenie, in *The Name Jar* and *The New Girl* construct their cultural identity?

### **1.3 Objective of the Study**

In line with the problem of the study, the purpose of this research is identifying and analyzing the way Unhei and Zenie constructing their cultural identity.



## CHAPTER II

### REVIEW OF RELATED LITERATURE AND RESEARCH METHOD

In this chapter, the writer reviews the theories that are use to analyze the data. Since there are two object of the studies that will be analyzed in this research, the writer uses comparative children's literature as the main approach to analyze the data.

#### 2.1 Comparative Children's Literature

Comparative studies in literature has been rapidly improving, but this field hardly consider children's literature as a subject that could be taken seriously. It is because scholar considered children's literature lacks of a comparative dimension and this has been seen as a deficiency, they also emphasized the fact that children's literature evolves from international paradigms and not national paradigms (O'Sullivan, 2005, p. 5).

O' Sullivan in his book propose a structural proposition for the evolving discipline of comparative children's literature, he also mentioned that:

Comparative children's literature must concern itself with general theoretical issues in children's literature, especially questions pertaining to the system itself, its particular structure of communication, and the social, economic and cultural conditions that have to prevail in order for a children's literature to develop. (O'sullivan, 2005, p. 11)

It means that the central focus of the comparative study in children's literature should be about what is characteristic, distinctive and exclusive to individual children's literature that emerge only when different traditions are contrasted with

each other (O'Sullivan, 2005, p. 11). Comparative children's literature also deals with the form and function of children's literature in different cultural areas, this study also need to considered all relevant intercultural phenomena.

It has been mentioned previously that children's literature is lacking comparative elements, hence the methods to do a comparative children's literature would be different from general comparative literature. O' Sullivan (2005) divided comparative children's literature into nine areas, they are : (1) Theory of children's literature; (2) Contact and transfer studies; (3) Comparative poetics; (4) Intertextuality studies; (5) Intermediality studies; (6) Image Studies; (7) Comparative genre studies; (8) Comparative historiography of children's literature; (9) Comparative history of children's literature. These subject areas can overlap and several questions could be approached from more than one angle. From the nine areas mentioned before, the writer chooses intertextuality as the area used for this research. Intertextuality is considered as the most suitable area to analyze the objects since it could show the contrast and similarity between the texts based on their intrinsic elements that will be related to the socio – cultural background. It is because children's literature is lacking in comparative areas, therefore the intertextuality in here functions as the tool to compare both stories.

### **2.1.1 Intertextuality Studies**

In the field of children's literature , texts that have similar theme with one another could be found all over the world. It is believed that literature is universal and they relate to each other. Literary texts are merely a form of adaptations and retellings. Intertextuality studies concerned with the interaction between

literatures from different language and culture, it analyze the form of retelling, parodies, cross – cultural references between the texts (O’Sullivan, 2005, p. 28). O’Sullivan (2005, p. 28) stated that intertextuality in children’s literature is not confined to texts for readers at more advanced stage of their developement, it means that intertextuality studies is not limited only with the texts that are intended for teenagers or adults but it could be use in children’s literature too. Peter Hunt (2006, p. 170) mentioned that there are three main categories use to identify intertextuality of literary texts. They are: (1) Texts of quotation which quote or allude to other literary or non – literary works; (2) Texts of imitation, in here literary text could become a parody, pastiche, paraphrase, translate or supplant the original; (3) Genre texts where the texts have similar codes and patterns that make the reader to expect and locate them, and cause them to seek out similar text. The three main categories mentioned by Hunt could be found by analyzing the intrinsic elements of a text. This is supported by Nurgiyantoro (2010, p.50) that explained intertextuality as a study of several literary texts that are suspected to have certain forms of relationship, such as in the term of themes, ideas, plots, characterizations and etc. Therefore, in doing intertextuality studies, it is important to look at the intrinsic elements to identify the interxtuality between both texts.

Intertextuality sees that every literary text needs to be read with the other texts that might have become the background knowledge of the other texts. Pradopo (2003, p.78) mentioned that by looking at the intertextuality of texts, the meaning of literary works will be able to be explored comprehensively. He



mentioned that the fundamental principle of intertextuality is that a text can be fully understood when it is associated with other texts. O' Sullivan (2005, p.29) stated that intertextual references in children's literature might be rather superficial with playful element to the fore and the cogency of intertextual relation is generally slight, different from young adults or adolescent novel, the intertextuality in children's book is rather general. O'Sullivan (2005, p.29-30) gave an example about intertextuality in children literature using stories from Crisstop Hein's *Das Wildpferd* (1984) and Christopher Robin's *Winnie –the- Pooh*. He stated that in Hein's novel toys come to life in tales shared by a man and a boy in a framework story. It was composed for Hein's son, just like the *Pooh* books originated in stories told by Milne to his son. O'Sullivan (2005, p. 30) stated that *Das Wildpferd* echoing *Winnie –the-Pooh* on the structural level, in the elements of the plot, characterization and the theme about friendship and imagination.

In intertextuality the author or the text cannot be disconnected from the bigger cultural world, it means that the different background of authors might affect the intertextuality of texts. Every intertextual relationship found in the texts might reflected the social or cultural background, either from the story itself or from the influence of the author that is also related to the historical, social and cultural condition around the author. Using intertextuality studies, the writer will be able to contrast the two stories and draw a line of the similarities and differences between the two stories in order to see if those elements found in the pre-text and the intertext indicates different background, either historically or culturally different. It is because children's literature is lacking in the comparative

dimension. Therefore, the intertextuality study is needed as a tool to compare the stories.

## 2.2 Cultural Identity

Lestinen et al. (2004) mentioned that Identity is a concept that connects individual and social spheres of life in societies. Introducing the concept of identity to children is important because by accepting and knowing their identity, the children can be more confident to act in front of other people. In her paper, Cooper (2014, p. 281) mentioned that identity is a key foundation for children's social and emotional development and identity is related to feelings of security and self-worth. It means that by knowing and accepting their identity, it will be easier for the children to communicate with the other people in their society, since the children feel safe and secure when they have to communicate in their society. Children's literature can be one of medium to help children to build their identity and comprehend diversity, it is because children's literature has pedagogy aspects that can be helpful when it is brought to educational field. In the previous chapter, it has been mentioned that when children live in a multicultural society, they could become confused about their identity. It happens because the children need time to adapt in the society and they need time to cope with the cultural diversities in their new neighborhood. When the children could not accept their differences and fail to construct their cultural identity, it can result in stress, isolation and identity confusion (Yin, 2016, p. 8). Identity itself is often defined as a concept that people have about who they are, what sort of people they are and how do they relate to the other people, in the sense of belonging to the community either

through ethnics, religion, or nationality. Hall (1991, p.21) is looking at identity as something that can be constructed and it is a process that is never completed. Hall's statement then support the argument of the writer that when the children live and grow up as foreigner in another place, they need to form new identity that will help them cope with new cultures they met in their new place.

Cultural identity is important to be achieved by foreigners in multicultural society because by forming and accepting their cultural identity, it will be easier for them to boost their self-esteem and socialize with the other children. Hall (1990) examined cultural identity into two different ways. The first one is defining cultural identity as a sort of collective one true self that focuses on the self-awareness that a group embodies, which is stable and unchanging. The second view is considering identity as a matter of "*becoming*" as well as of "*being*". *Being* refers to the unity, similarity and continuity (Hall, 1990, p.225). In other words, *being* is when someone is maintaining their identity by communicating regularly or interacting continuously with their original identity from their homeland. While *becoming* is related to differences and discontinuity ( Hall, 1990, p.225), which then contributes to the assimilation of culture and identity because of constant interaction with the new culture and the discontinuity of the practice and interaction of the original identity from their country or homeland. Hall (1990, p.255) explained that one cannot talk about identity without acknowledging the other. Cultural identity is something that keep changing because it is going through constant transformation from the continuous play of history, culture and power (Hall, 1990, p.255). Cultural identity construction

undergone by the individuals is done in order to achieve harmony, understanding and balance between the individual and the community they lived in. This is why, cultural identity could be negotiated or changed overtime because culture changes and the condition of social, political, economic and historical events of a country also affecting someone's construction of cultural identity. Cultural identity itself includes racial and ethnic identity in it (Louma, 2005). The writer uses this approach to explores the cultural identity of the character in the stories, the writer wants to see how does the character cope with the process of building cultural identity and how does the culture and dominant power in certain society affecting the construction of cultural identity.

### **2.2.1 Constructing Cultural Identity**

Construction of cultural identity depends on the context of where, how, when and with whom we are. The environment, the people and the way they communicate with each other contributes in the construction of cultural identity. Yin (2016, p.2) mentioned that cultural identity is created through the establishment of boundaries to other groups of people. In this process of creating cultural identity, linguistic and geographical differences also affected the way someone forms or changes their cultural identity. This research focused on the construction of cultural identity in multicultural society where the intercultural communication could happen. People can identify and analyze their cultural identity through their interaction with other people, which mean it is including the social interaction within the community. Family, friends, education helps to shape

cultural identity. Other than that, organized gathering such as festivals, events, or markets also help to shape one's cultural identity (Brown & Johnson, 2015, p. 9)

In previous subchapter, it has been mentioned that when children able to recognize and accepts their identity, it will be easier for them to communicate and adapt in the society. Acquiring and accepting their cultural identity, means that they need to accept their differences and able to identify the difference value, cultures and features of other individual in certain community. Stuart Hall in his essays, *Cultural Identity and Diaspora*, mentioned that there are two different ways of thinking about cultural identity. The first one defines cultural identity in terms of one shared culture and the second is understanding cultural identity as something unstable, metamorphic or in the other word, it is dynamic ( Hall, 1990). His statement about being and becoming also implied that in the process of cultural identity someone can be affected by the native's response towards their differences as foreigner. In the sense of becoming, the identity of someone has a reference with otherness or the state or being different than the others. Therefore, in perceiving this otherness the native could be open about it or they could be denying the differences. The rejection of the native will leads to othering. Othering itself is a concept introduced by Edward Said and it is the view that someone is viewing other person or group of people as intrinsically different form and sees them as alien to oneself. Radzi & Kamarulzaman (2017, p. 215) also mentioned that othering could refers to the act of downgrading the inferior person or group of people by emphasizing their strangeness.



### 2.2.2 The Contrast of Foreigner and Natives

In multicultural society, people with different cultures, languages, race, religions, etc., lives together in harmony. Migration takes a big contribution on the construction of multicultural society. In children's literature, especially in picture books, there are several ways to create a representation of native and foreigners. In this research, the writer uses an approach taken from O' Sullivan's book, *Comparative Children Literature*, to analyze the representation of foreigners and natives in picture books. It is *the extra – textual function of images* approach. This approach sees illustration or pictures from picture book as an element that could show sense of identity by showing the contrast between the foreign and native characters in the story. By contrasting the characters and showing the familiar image of the native's nation and culture, it will help the reader to reinforce awareness of their cultural identity. The example of the use of this approach was applied on the function of self-image in historical novels for young people in Switzerland and it showed that those images are promoting national consciousness to the public (O'Sullivan, 2005, p. 34)

The writer uses this approach to analyze the portrayal of foreigners and natives in the stories. Analyzing the representation of foreigners and natives within the text will help the writer to see how the authors portray their characters. This approach also helps the writer to find out the relationship between the children of the natives and the foreigners in the stories by analyzing the way the foreign children portrayed in the illustrations.



### 2.3 Previous Studies

Initially this research was inspired by a study of children's literature that was done previously by Krisnawati BR Sigirowati (2015) entitled "*Children Literature: The Adults Agenda Found In Flora Annie Steel's The Two Sisters Fairytale*" from Universitas Brawijaya, Malang. The research focused on the adults' intention that could be found in a fairytale story entitled *The Two Sister* from Annie Steel. Considering the suggestion from the thesis, the writer decided to do a research on a different form of children's literature which is picture book and using different subjective which is comparative children's literature.

The first previous study that inspired the writer to do this research comes from Imron Wakhid Harits (2017) entitled *Comparative Children Literature: Aesthetic and Didactic Context* from Trunojoyo University of Madura. In his research he compares stories from different countries with a folktale in Madura. He compares *The Swan Maiden*, *The Three Swans*, *The Golden Hill* with *Aryo Menak* (ATU 400) and analyzing the social and cultural value from the stories. In his research he focused on how contact and transfer studies mentioned in O'Sullivan's book about comparative children's literature can be seen in the comparison between the four folktale that are mentioned above. They have similar structure according to the plot and the elements that are used in the folktales. He also emphasize the aesthetic and didactic context of the folktales he analyzed.

The second previous study is from a research paper of Lisa Chu Shen (2018) entitled "*Gender and Cross – Genderism in Children's Literature : A Comparative Case Study of the Figure of the Tomboy*". Her study focuses on the

depiction of tomboyism within two children's book from America and China, she uses comparative analysis in her research in order to find the differences and similarities of the depiction of tomboyism in different culture. She find it interesting when the two stories are read together they will see how the two texts delineate a duller and interesting pictured of the various ways in which children's gender is regulates and policed at school.

Both of the previous researchs and this research are using the same approach which is comparative children literature. In this research the writer uses two picture books as the objects of study in order to fill the gap between the previous studies and the latest study. This research also focuses more on how the books portray the importance of constructing cultural identity for children in multicultural society, and how cultural background of different countries affects the process of forming cultural identity.

## **2.4 Research Methods**

This research uses descriptive qualitative research and uses qualitative data found from the picture book by using comparative study. This research is conducted in the following steps :

### **2.4.1 Data Collection**

In this step of collecting the data, the writer starts with reading the choosen material objects which are *The Name Jar*, picture book written by Choi Yang Sook and *The New Girl* by Srividhya. In gathering the data the writer will do a close reading on both of the objects. After reading the stories carefully the writer writes down the similarity and differences of both texts the intertextuality studies

and see how the narrative and intrinsic elements of the stories show the sign of construction of cultural identity. The writer also considers the illustration of the book as the data to see how the writer represents the native and the foreigner and how does that representation evokes sense of cultural identity.

#### **2.4.2 Data Analysis**

In analyzing the data, there are several steps that will be done by the writer, the first one is identifying the intertextuality elements that are found in data collection process by confirming that the data is referring to the relation between the pretext and intertext. The second step is analyzing the relations between the pretext and pretext by checking the socio – cultural background of each story. The next step is analyzing the intertextual elements such as the intrinsic elements of the story and relate it with their socio – cultural background and how the intertextual could signify different cultural background of India and America to see how they affect the cultural identity construction of Unhei and Zenie. The last one is comparing the way the characters build their cultural identity and draw a conclusion on how the characters constructed their cultural identity.

### CHAPTER III

#### FINDING AND DISCUSSION

Children's literature evolves from International paradigm and the themes that often used in children stories usually are similar to one another. It is because in the development of children's literature there are lot of canon works that are adapted and translated into another language in another countries and cultures. Several folktales and fairytales also share similar stories but they have different moral value if it is related to the cultural background of where the story is created. Therefore, in this globalization era, analyzing a story from one nation or culture is not enough to get the meaning of the text completely. In order to get a full understanding of a text, a comparative study is conducted to achieve a deeper meaning and understanding of texts. Related to this, Pradopo (2003, p.78) mentioned that the fundamental principle of intertextuality is that a text can be fully understood when it is related to the other text that has intertextual relation between one another. It means that intertextuality could be used as a tool to analyze the two texts that are suspected to have an intertextual relationship between them. Therefore, in this research the two picture books entitled *The Name Jar* (TNJ) and *The New Girl* (TNG) are analyzed using the intertextuality studies in order to compare the similarities and differences of the text. *The Name Jar* and *The New Girl* are suspected to have an intertextual relationship from the relation of their intrinsic elements such as theme, characters, plot and etc. Other than

finding the intertextuality, this research also focused on the construction of the cultural identity of the characters, therefore, a deeper analysis of the relation of the intertextuality and construction of cultural identity will be conducted and analyzed thoroughly in this chapter.

### 3.1 The Intertextuality between *The Name Jar* and *The New Girl*

Intertextuality, according to Nurgiyantoro (2010, p.50) is a study of several literary texts that are suspected to have certain forms of relationship, such as relation in term of theme, ideas, plot, characterization and etc. O'Sullivan (2005, p. 28) also mentioned that intertextuality study is concerned with the interaction between literary works from different language and culture, it analyzes the form of retelling, parodies, and cross-cultural references between the texts. In this research, the form of retelling aspects is found by the similarity of several intrinsic elements.

The first intertextual element can be seen in the theme and ideas of the stories. Both TNJ and TNG brought up diversity and identities as the theme of the stories and both of the stories convey the idea of accepting differences and building identities in multicultural society. It can be seen from the experiences of the children foreign characters, Unhei and Zenie, who move to new places where the society is multicultural. Unhei and Zenie were having difficulties to socialize with the other students in their new place because of their differences. Both of them are ashamed of their cultural Identity. Unhei found her Korean name as something embarrassing while Zenie struggled with exclusion done by the other Indian children because of her different physical appearance. Both of them want



to hide their original identities and want to become one with the other children. Therefore, in order to be able to cope with their new environment, instead of denying their identity as Korean and Mizoram, the characters learn to accept their cultural identity.

The second intertextuality could be found in the setting of the story. Several settings of the stories show similar situations undergone by Zenie and Unhei. The first similar setting of situation that happened in TNJ and TNG is the use bus as the setting of place where they started the story. It can be related to the universal idea that school bus exists in almost every country and children often ride that to go to school. However, even though the situation happened in both stories, the characters in TNJ and TNG showed different reactions towards the appearance of the foreign children during their ride to go to school. The second situation is when Unhei and Zenie are introduced to the class by the teacher, however, the children also showed different reactions of the introduction. The intertextuality of the setting provided the data about how similar situations applied in the story can show different response from the characters. Those different responses show how the different socio-cultural background affected the story.

The third intertextual element is the point of view of the stories. Both stories use third person point of view. The point of view in TNJ is telling the story from the perspective of the main character, Unhei, who is also the foreign children in the story. Therefore, the narrations in TNJ shows detailed situations and experiences going through by Unhei. While in the TNG the point of view is limited from Mira's perspective as the native of the state of Zenie's new place.



From the point of view, it could be seen that in TNG the main character is not Zenie because the story is served from Mira's perspective, but the story revolves around Zenie's experience as the foreigner in the story. The different use of point of view then leads to the different plot developments. Other than that, it is also showing the different intention of the authors. Both books are talking about cultural identity construction and have similar aims to make children learn to accept differences. However, from the point of view, Venkat (2018) stated in an interview that she wants the reader to learn to think logically like Mira instead of just following the majority who are often biased. While in *The Name Jar*, the point of view comes from Unhei as the main character and it shows that the author wants the children who have trouble to adapt in multicultural countries could learn to accept their identity just like how Unhei did in the story.

The last element of intertextuality is the plot. Both stories are using forward and at the end, both of the characters succeeded in acquiring their cultural identities. Unhei and Zenie went through several events that made them face several phases before acquiring their cultural identity. From the plot, it could be seen that Unhei's experiences in America did not show any indication of oppression done by the other characters, her crisis of identity arise as a response towards the power of the native children who lived in America longer than her. While in TNG, Zenie struggled a lot because there are oppression and othering action done by the other children towards her. Throughout the plot there are several events undergone by Unhei and Zenie that could show their cultural identity construction but the detail of the plots is different. This is related to the

use of the point of view in the story since the point of view in TNG is limited from Mira's perspective the story is not as detailed as TNJ. The plot of TNG is simpler and shorter, this might be also because the different targeted audience of the books. However, at the end of the story, both Unhei and Zenie succeeded in constructing their cultural identity and accepted their differences. This could be seen by their willingness to reveal their cultural identity as Korean and Mizo.

From the finding of the intertextuality between TNG and TNJ, it can be seen that the intertextuality lies on the structural areas such as theme, ideas, settings, point of view and plot. *The New Girl* as the intertext applied similar theme and ideas, besides that, there are several situations and conditions happened in TNG that could be found in *The Name Jar*. In TNG, there is a similar phrase that use by Mira to encourage Zenie to accept her identity and this phrase can be found in *The Name Jar*. The phrases are "It is okay to be different" and "It's good to be different". Both stories emphasized that being different is not a bad thing and that the children should accept their differences from others. TNG provides different view and variables of the possibilities that could happen about similar situations. In this case, the situation is about the way the foreign children live their lives in a multicultural society. If TNJ shows the acceptance of the native residence toward cultural and racial differences, TNG shows otherwise. The native residence in TNG refused to accept the differences carried out by Zenie. The way *The New Girl* completed the meaning carried out by *The Name Jar* could be seen as the intertextuality between both texts. In this research, the

intertextuality helps the writer to analyze which one of the elements from the stories that contribute to the cultural identity construction of the characters.

### 3.2 Living in a Foreign Land

*The New Girl* and *The Name Jar* are talking about the life of a new girl who just migrated and followed their parents to move to another place. When they arrived in the new place, they automatically become a foreigner and everything in that place will seem different and new for the children. Therefore, it is important for children to adapt to their new place. In the adaptation process, there might be a crisis of identity that they have to go through, especially because in their age, they can get confused and upset easily because of their differences with the native residents. Immigrants, in general, will always have to face several difficulties that could affect their way of coping and constructing their identity.

The difficulties could revolve around the experience of trauma, discrimination, racism, xenophobia and social support (Sarkar & Sagar, 2015). Those difficulties could be caused because of the condition of the society and culture of the new country or state. The way the native treat the foreigner needs to be analyzed in order to achieve a deeper analysis of the socio-cultural background and condition of India and America, as the setting of the stories in TNG and TNJ.

#### 3.2.1 The Response of the Natives

Both stories start their plot by showing the foreign characters that are on their way to go to school. In *The New Girl*, the identity of the new student was not clear. The new student portrayed as a strange girl who sits alone on the bus and no one wants to talk to her. "There is a new girl at Mira's bus-stop today. Everyone

stares at her. No one talks to her. On the school bus, everybody sits with their friends. The new girl sits alone” (Venkat, 2016, p.1). The sentence “everyone stares at her” indicates that there must have been something from the new girl that attracts the attention of the other children. Something that is attracting the attention of the other children could have been about her physical appearances, or it could have been because she is new and the other children find her strange since they have never seen her before.

The reaction of the native children towards Zenie, as the new girl, indicates the action of othering. It can be seen from the narration that said that there is no one who wants to talk to her or sit with her. Othering itself is the view that someone is viewing other person or group of people as intrinsically different from and sees them as alien to oneself. Implicitly, the sentence “No one talks to her” and “The new girl sits alone” shows that the other children are unwilling to initiate a conversation and unwilling to make any interaction with Zenie. The children’s unwillingness to approach and talk to Zenie is caused by her differences that seem unfamiliar for the children. Therefore, when the other children considered Zenie as someone unfamiliar, strange and different from them, it shows the indication that the other children are doing an act of othering.



Figure. 3.1 Zenie and her new friends at the bus stop

In this analysis, the writer uses an aspect of image studies that to analyze the illustrations of the stories. O'Sullivan (2005, p. 34) mentioned that in picture books there is a contrast between the characters showing in the picture or illustration which is done in order to create the familiar and foreign image of the characters. In figure 3.1, the new girl is portrayed as someone who looks different from the other kids. Her hair is blue while the other children have darker hair, which is purple. This is showing the basic differences between the native children with the new girl as the foreigner. Her blue hair indicates that she is not one of the children. It is done to contrast the foreign character with the native character. The different portrayal of the characters supports the argument about the othering that is done by the other children to Zenie. Figure 3.1 supported the narration on the book that mentioned about how the other kids are staring at the new girl as if she is someone weird and strange since they have never seen her before. The figure and the narration of how the native children act towards Zenie represent the



possible attitudes showed by Indian toward foreigner. India is a multicultural and diverse country but most of the people are still quite conservative and not as open-minded. This statement is supported by a national survey conducted in New Delhi, they mentioned that Indian youth certainly becoming more modern but their thought and views reflect a troubling inclination towards intolerance and conservatism (Sampath, 2017).

Different from the children in India, the respond of American children is more welcoming and friendlier towards Unhei, the main character in *The Name Jar*. The existence of different cultures, races, religions, languages, and ethnicity in the US creates diversity within the country and it makes them become a multicultural society.

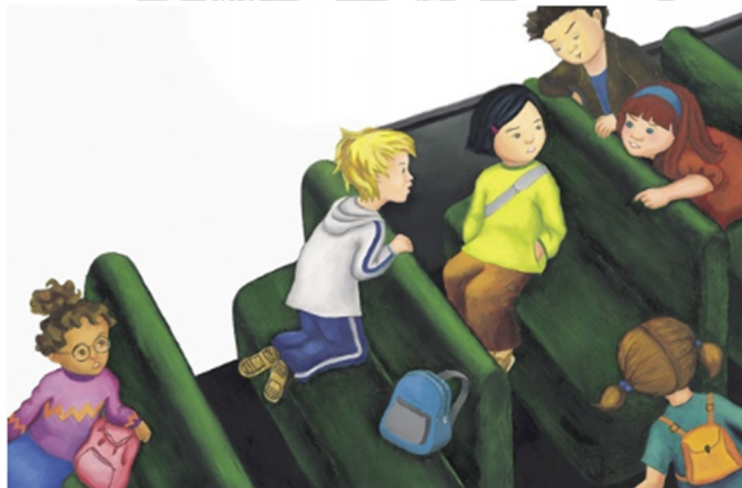


Figure 3.2 Unhei and her new friends in the school bus

The illustration of the native and foreign representation in the picture books can be seen from figure 3.2, there are several children in the bus and they look different from each other. Their physical appearances do not resemble each other. They have different skin and hair color. Figure 3.2 shows different traits



and looks from each child that represents the condition of America as a multicultural country. America has a lot of ethnics, cultures, religions, and languages existed in the country since lot of people from all over the world migrated to America. However, in the picture the color of Unhei's shirt is brighter compared to the other children. This choice of color done in order to emphasize that she is the main focus among the other children and by putting the other characters around her, it is indicating that Unhei is the center of the attention of the other children. Unhei is a new person that joined the other children and her presence and differences make the other children focused their attention at her, but rather than looking at her with weird eyes and excluding her from their conversation, the other children are willing to approach and initiate conversation with her.

“Aren't you going in?” asked a curly haired boy with lots of dots on his face. “You are the new girl, right?” he asked cheerfully.  
( Yangsook, 2001)

From the narration above, a different attitude between the children in America and India can be seen by their willingness to initiate communication and talk to new people. In other word, the children do not hate the different trait of Unhei who racially or culturally different from them. The children used to see different ethnic and cultures around them, so they are more open minded compared to the children from “*The New Girl*”. The detailed description about the boy is also showing a stereotyped character of a western people who usually have freckles on their face. Which mean the boy in this story is representing the western character who acts friendly and supportive towards Unhei. In *The New Girl*, the character like that is

also existed but she is a girl named Mira. In that story, the point of view comes from Mira's perspective and not from the new girl's perspective. This shows that the writer wanted to bring the story from the perspective of the native people who act as the neutral parties between the majority and the minority. Both of the stories have these kinds of characters who help the new girl to adapt in their new environment.

The different type of responses happened because there are different values that are embraced by the Indian and American. Both countries are multicultural countries but there are different values that are embraced by the people of both countries. American people are more open and liberal towards the differences existed among them. While for Indian, their country is one of the most diverse countries in the world with different ethnicities and languages used by the people, but the people in India are not very liberal or open minded. They still have some conservative traits that make their response seem defensive and closed towards the new comers or foreigners, especially for them who look very different from them physically.



Figure 3.3 Zenie's classmate dislike her different physical appearance

Another intertextual element from the setting and plot is seen when both of the new girls are introduced to the class by the teacher, however a different reaction from the other students could be seen from this similar scene. The different cultural background affects the reactions from the children. In *The New Girl*, when the teacher introduced Zenie to the class, the students were saying that Zenie is difference. "Everyone stares at the new girl. "She looks different!" they say." (Venkat, 2016). This sentence shows that even after the teacher introduced the new girl to the other children in the class, they still feel distant and unwilling to approach Zenie. The other children only stare at Zenie when the teacher introduced her to the class. They even emphasize their dislike towards Zenie by saying that she is different than the other kids. Their respond shows another action of othering where they emphasize the differences that Zenie's has with themselves. Similar with figure 3.1 figure 3.3 also portray the other characters with darker hair than Zenie. In both figure 3.1 and 3.3, Zenie's face cannot be seen yet. The illustrator only shows the backside of the new girl from both of the figures, yet the other children are staring at Zenie's face. It means that there is something from Zenie's physical appearance that makes the other children dislike her.



Figure 3.4 The teacher introduced Unhei to the class

Similar with Zenie, Unhei is also introduced to the class by her teacher. However in figure 3.4 different behavior between the children in India and America can be seen. American children are friendlier than Indian children. They focused their attention on Unhei and they look interested on her instead of looking at her with a strange gaze, they show that they are paying attention to Unhei as the new student. They did not emphasize the different physical appearance of Unhei and the other children since the class itself is Multiracial. The children already used to see someone who are different from them in term of racial and physical appearance.

### 3.3 Zenie and Unhei's Crisis of Cultural Identity

Migrating to another country or state means leaving behind one's homeland and adjusting to a new culture, environment, condition, style and social life in the new place. For children, adapting to a new environment could be confusing because they are still confused about what is the right thing to do. In



that sense, when the children are communicating with the other children from different cultures, they can get confused about their original identity that belongs to certain ethnic. Unhei and Zenie also undergone this process when they could not accept their identity as Korean and Mizoram. In TNJ, the confusion and denial of her identity as Korean started when the other kids make fun of her Korean name that is hard to pronounce for the American kids.

“Ooh-ney?” the girl asked, scrunching up her face.  
“Oooh, oooh, oooh-ney!” some kids chanted.  
“No, no,” Unhei corrected. “It’s spelled U-N-H-E-I. It’s pronounced Yoon-hye.”  
“Oh, it’s Yoo-hey,” the boy said. “Like ‘You, hey!’ What about ‘Hey, you!’”  
Just then, the bus pulled up to the school and the doors opened. Unhei hurried to get off.  
“You-hey, bye-bye!” the kids yelled as she left. Unhei felt herself blush. (Yangsook, 2001)

The narration above shows that for the American kids, joking about someone’s name is normal among them. While for Unhei, a new kid in the school, it is something that makes her felt embarrassed. The sentence that said Unhei blushed, indicates that Unhei is embarrassed with what happened on the bus. The way the other children mocked her name makes her worried if the other children would not like her. Names always have great meaning and it contains hope and wishes from their parents for their children. Unhei’s name is something that shows her identity as a Korean. However, after what happened on the bus ride, she feels scared and embarrassed to tell the other children about her Korean name. Her confidence dropped after the kids make fun of her name and she is scared that the other children in her class would make fun of her too because of her name that is different from the other kids. This argument is supported by the narration in

TNJ book, “She was relieved that the kids on the bus had gone to other rooms, but her face still felt red” (Yangsook, 2001). Unhei was relieved because the kids on the bus are not on the same class with her, it means that she does not want to be in the same class with the other kids who was on the bus with her because they already know their name and she is afraid that they might make fun of her name again. Her red face indicates that she still felt embarrassed and upset because of the name incident.

Another evidence of Unhei wanting to hide and deny her identity as a Korean in her class is that she does not tell the other kids what is her real name. The other children in her class asked her about her name and Unhei decided not to tell them her real name until she found a good English name for herself.

“Whats your name?” someone shouted  
Unhei pictured the kids on the bus. “Um, I haven’t picked one yet” she told the class. “But I’ll let you know by next week”.  
(Yangsook, 2001)

From the narration above, it is clear that the incident on the bus has make Unhei confidence dropped and makes her ashamed of her name, even though her name is signaling her identity as Korean. Names have big impact on the construction of identity and perception. Alford (1998, p.36 cited from Aldrin, 2016, p. 5) describes naming as a way to shape identity. Longboardi (2006, p. 190 cited from Aldrin, 2016, p.5) also supported this argument by mentioning that name is a suit in which people are born and it contain a reality where we emerge, progressively assimilating the characteristic contained in it. It means that the name of someone is related to someone’s identity and also indicates that someone is belong to a certain culture and nation based on their name.



Both stories use third person point of view to carry out the plot of the story. However, In TNJ, it is easier to analyze the conditions, situations and the feelings of the main character because the third person point of view of the story is taken from Unhei's perspective, as the main character. While in TNG, the perspective of the character is taken from Mira's perspective, the native character of the story who act out as the protagonist character in the story. The different way of narrating the stories, affected the analysis of the actions of the characters. Zenie's behavior is not as clear as Unhei's. Only several actions of resistance from Zenie and othering from the other children that could be seen from the narration of the story. However, Zenie's crisis of identity could be seen from her experiences when the other children denied her identity as Indian because she is physically different than the other kids who are also Indian. The other children outcast her from their communication and call her mean names.

“Some children make fun of Zenie. They call her names that mean ‘foreigner’. “She is INDIAN!” Mira tells them angrily. But they simply laugh” (Venkat, 2016)

By making fun of Zenie's identity as a foreigner, it shows that the other children in Zenie's school still could not accept Zenie's identity and status as someone who is different from them. They excluded Zenie and do not want to be her friends shows that the children is oppressing the minority or inferior culture that is represented by Zenie in this context. Other than excluding Zenie, the children also do not believe that Zenie is an Indian. When Mira told the other children that Zenie is also an India, it means that Mira already acknowledged Zenie's status and

identity as in Indian, but the other children still denying Zenie's identity as an Indian because her physical characteristic is different from the common Indian.

Zeni came from Mizoram and Mizo people have different physical characteristic from the common Indian that make them more similar to Chinese people rather than Indian. Lodrick (n.d) stated Mizoram is a state of India and it is located in the northeastern part of the country. Based on the information taken from Mizoram.nic.in, the official website of Mizoram, the reason why Mizos look different from the other Indian is because, Mizos are part of the great wave of the the Mongolian race spreading over into the eastern and southern India centuries ago. This is the reason why Mizos and most of people from northeastern states of India look similar to Mongolian and Chinese rather than Indian. Racially, their looks are different and this is also the reason of the discrimination and racism towards the Mizos.

The othering done by the majority of the students in Zenie's class makes her reluctant to show her identity as a mizo. It can be seen from the moment when the teacher gave her class a project to do a presentation about their culture, family and homeland. When the project was announced, she was confused and unhappy. Unlike the other children who are excited to do the project, Zenie was not interested. It shows that she is reluctant to show her culture and identity as a Mizo to the other children because she is not confident about it and afraid that the other children would make fun of her culture and identity. In other word, she is showing a tendency of hiding her identity as Mizo. Hiding her identity and culture means that Zenie could not accept her differences and status as Mizo, and instead she

wants to be seen as Indian and not foreigner. In this situation, Zenie wants to be one of them and afraid to show her own culture because she does not want to be different. However, no matter what she does, the other children still think of her as a foreigner. Therefore, this situation leads to the confusion of Zenie's Identity.

### 3.4 Constructing Cultural Identities

In his essays *Cultural Identity and Diaspora*, Hall mentioned that cultural identity is something that is evolving and constructed along with someone's life. He also associates identity with *being* and *becoming* (Hall, 1990, p. 220). *Being* refers to the unity, similarity and continuity (Hall, 1990, p.225). In other words, *being* is when someone is maintaining their identity by communicating regularly or interacting continuously with their original identity from their homeland. While *becoming* is related to differences and discontinuity (Hall, 1990, p.225), which then contributes to the assimilation of culture and identity because of constant interaction with the new culture and the discontinuity of the practice and interaction of the original identity from their country or homeland. The other factors that affect the construction of one's cultural identity are common histories, kinship, and social interaction (Hall, 1990). Therefore, referring from Hall's theory, the writer found some elements of the construction identities of Unhei and Zenie.

#### 3.4.1 The Existence of Immigrant's Original Culture

In the concept of *being* and *becoming*, the interaction between the individual and their original culture in a multicultural society is playing a big role in their cultural identity construction. Hall (1990, p. 228) stated that common

histories evoked the play of difference, for instance, slavery, colonization and migration. In this research, migration is the main source that could be identified from both stories. Hall (1990, p. 235) also mentioned that immigrants undergo diaspora identities that lead to diversity, hybridity and difference. When immigrants meet new culture in the new place, they may adapt the new culture or preserve their native culture. In order to preserve someone's native culture, they need to have a constant interaction with their native culture. This continuous interaction between immigrant and their native culture contributes in their construction of cultural identity. It is because in the process of constructing and finding their identity, the characters often meet the familiar events that remind them of their homeland. Remembering their homeland creating sense of identity and belonging, therefore the involvement of the original culture of the immigrants in the foreign land will affect the cultural identity of someone. This element could be seen in several events that happened to Unhei in *The Name Jar*. During the earlier days of Unhei's stay in Korea nothing seems familiar for her. The buildings, streets, markets and cars are foreign and new for Unhei. Everything she saw seems very different from what she usually saw in Korea before. Almost every place seems strange to Unhei, but in her home, she could feel like she is in Korea again. It is because her parents decorated the house just like a common Korean house.



Figure 3.5 Unhei's house in America

In figure 3.5, the Korean culture can be seen very clearly. The setting is in Unhei's home. As Korean who moves to America, her family is maintaining the culture and traditions that they have in Korea. Such as eating Korean food and using chopstick which is a characteristic and tradition when they eat especially for Asian in China, Korea, and, Japan as the countries in the region of East Asia. The decoration of the kitchen also shows the identity of Unhei's family as Korean. The similar situations of living in Korea and living in America that Unhei feels when she is at home, reflecting the continuity of interaction with her original culture. The existence of Korean traditions and cultures in her house then support her construction of cultural identity in the concept of being. The continuous interaction will create the sense of oneness, that makes Unhei will always remember her cultural identity as Korean.

Other than her house, the other place that seems familiar to Unhei is Kim's Market, a Korean shop in her neighborhood. "They passed Fadil's Falafel,



Tony's Pizza, and Dot's Deli. ... . Nothing sounded or looked familiar-until they got to Kim's Market. The sign was both in English and Korean" (Yangsook, 2001). The existence of the other Korean in her neighborhood shows that there are continuous interactions between Unhei as a new immigrant with the other Koreans who have migrated before her. While the other shops look strange and unfamiliar, but the existence of Kim's market makes Unhei feel familiar and it creates sense of belonging for Unhei. The existence of the other shops make Unhei see that there are different cultures that existed around her and Kim's market is the place that could make her relate with her original culture as Korean. The familiarity that Unhei feels reminds her of the sense of her belonging as a Korean. The constant interaction between Unhei and Korean people and culture that she met in America will affects the construction of her identity because, despite the domination of westernized culture in America, there are several places in America that could make her remind her identity as a Korean and it helps her to maintain her identity as a Korean.

The other important element that contributes on Unhei's cultural identity construction is a block of wooden that was given by his grandmother. The block of wooden has her name engraved on it in Korean character. This block of wooden is called "*dojang*". Any general seal or stamp is called as *dojang* while the registered personal seal is called as "*Ingam*". In this context, Unhei's wooden of block is classified as *dojang*, since usually the *ingam* one is used in business matters to carry out financial transactions. Unhei's *dojang* is one of the elements that help her to keep her identity as Korean.





Figure 3.6 The wooden block contains Unhei's Identity

The *dojang* might be simply a souvenir or accessories but for Unhei it has deep meaning because it contains a piece of her identity. After avoiding telling her friends her Korean name, one day she got the courage to show the other kid in her class about her real name using her *dojang*. “Unhei thought for a moment. “Well... I can show you”, she said and took out the small red pouch. She pressed the wooden block on the ink pad and then stamped it on a piece of paper” (Yangsook, 2001). This situation happened after Unhei found her sense of belonging with the Korean community existed around her, as it has been mentioned before, the familiarity she feels from her home and neighborhood will help her to accept and construct her identity as Korean – American. The wooden block helps Unhei to show her culture and tradition to the other children that might be interesting for them. From the narration mentioned above, it can be seen that instead of telling her name directly to her friend, Unhei decided to show him using her *dojang*. Hence, the *dojang* contributes on the continuity of the

interactions between Unhei and her Korean tradition and it helps her to maintain her identity as a Korean.

If TNJ shows supportive environment for Unhei to maintain her identity, in TNG, contrasted to Unhei, the conditions of Zenie's environment do not support her to integrate and maintaining her own culture. Since the story is coming from Mira's perspective, the reader cannot see what happened to Zenie's outside the school. The intertextuality of the setting of both stories lies on the use of school as the setting. However in TNJ, there are more settings such as home, neighborhood and etc., while for TNG the setting only revolves around the class and school. Therefore, there are not many evidences that prove Zenie has continuous interactions with the culture and the people of her homeland. The only obvious element that helps Zenie to keep her identity as Mizo is her appearance. According to Hall (1990) one of the factor that could affecting someone's cultural identity construction is the external factor or something that can be seen from the outside, it is including the physical appearance of someone. Related to this, Zenie's physical appearance is something that will always remind her of her identity. Moreover, in the story she is the only one who has distinct features and trait, therefore she could not deny that she is a Mizo. The environment in TNG, supported Zenie to create sense of becoming in her cultural identity construction. Identity as *becoming* has a correlation with the term otherness or the state of being different from other (Fitriarpi, 2015). Zenie went through the state of being different from other because she is portrayed as the only Mizo character in her

environment. Therefore, in here it could be seen that Zenie's cultural identity construction is leaning towards the concept of *becoming*.

### 3.3.2 Kinship and Relationship with Societies and Environment

The other factor that contributes on the development of the cultural identity is Kinship and social relationship. Kinship is an essential factor of cultural identity construction because relationship and interaction with family evokes sense of ethnic identity and it could affect the process of *being* undergone by individuals. Unhei and Zenie, acquires their cultural identity as Korean and Mizo since they were born on their homeland. When they were living in Mizoram and Korea, their cultural identity construction is revolved around the process of *being* because of their continuous interaction that creates sense of oneness. However, when they grow up, their parent migrated to another place. In the new environment, they have to face different people and different culture that make them undergo the process of *becoming* and for children like them, it is not easy to do because their knowledge about the world is not as much as the adult's knowledge. The kinship and social relationship between the foreigner with their family and people around them in TGB and TNJ contributes to their construction of Identity.

In TNJ, Unhei's family constantly assures her that she is Korean no matter where she goes. "I don't want to be different from all the American kids" (Yangsook, 2001). As a child, being different and afraid of getting disliked by the other children is normal. In here, Unhei is showing a denying towards her cultural identity and implying that she wants to be normal American kids because she does

not want to be different with the other kids. Yet, her mother always encourages her that being different is a good thing. “You are different, Unhei,” her mother said. “That’s a good thing!” (Yangsook, 2001). Unhei’s mother stressed the importance of accepting Unhei’s differences. Instead of trying to change herself into an American, she encourages Unhei to keep her identity. Other than her mother, Unhei’s grandmother also reminded her that she will always be Unhei for her family. Even though her grandmother lives in Korea, but she keeps communicating with Unhei through letter or phone call. In one of her letter her grandma mentioned that for her grandma she will always be her Unhei. “No matter how far apart we are and no matter how different America is from Korea, you’ll always be my Unhei” (Yangsook, 2001). Her interactions and relation with her family and the other Koreans around her neighborhood helps them to maintaining her “being”. According to Hall (1990), it refers to the way of thinking about cultural identity in terms of “being” where the people share vectors of similarity and continuity, they shared the same cultures among the other differences culture and ethnic in a country. The continuous interactions between Unhei and Korean cultures and tradition, the encouragement and the kinship with her families in her daily life, then makes Unhei accepted her cultural Identity as Korean.





Figure 3.7 Unhei's proudly introduced herself

It can be seen from figure 3.7, she proudly introduced her name as Yoon-Hye in Korean and spelled it as Unhei in English. She has accepted her differences with the other children. She acquired her cultural identity as a Korean – American who wants to keep her identity as a Korean. In Unhei's case, she can maintain her sense of oneness by continuous interaction with her original culture that was supported by the existence of the other Korean and her family in America. Therefore, she undergoes the process of *being* since her original cultures has bigger effect than the new cultures of America.

When the writer look at the intertextuality between the way the plot is presented to the reader, the plot of TNJ is more detailed and complicated than the plot of TNG. It is because the targeted readers are different. TNG is targeted to read by Asian and Indian Children whose the native language is not English, therefore the language used is simpler and the story is not as complicated as TNJ. TNJ is mainly targeting Asian – American who uses English as their daily language. These differences then show the different interactions of kinship and



social relationship. In TNG, rather than kinship, the social relationship with the other Indian around her plays a big role on her cultural identity construction. Her best friend, Mira, is the one who give Zenie an encouragement to accept her differences and identity. Mira as the native child of the state where Zenie moves to always encouraged her that being different is not a bad thing. "It's okay to be different!" Mira tells her."(Venkat, 2016). This phrases is also mentioned in TNG, where Unhei's mother encourages her to accept her differences. However, for Zenie, it was harder to do that because the other kids were excluding her. The relationship of Zenie and her families or with the other Mizos are not shown in the story, most of her interactions is happen with the Indians in her school. In her daily life in school, she wears the same uniforms and behaves like the other children. This action is showing that she wants to be the same as the other children, she only wants to be seen as Indian and not as a foreigner.



Figure 3.8 Zenie's interaction with her classmates

All of the students in Zenie's class wear the same uniforms and it makes them look similar to each other. The uniform itself is one of the things that indicate Zenie is doing an assimilation of her culture and identity with the new one. It is because by wearing the same uniform it means that she is becoming one of them even though her physical features are still different. Despite of using the same uniforms and have similar skin color, the other children still think of her as a foreigner because her features are different. The most visible differences taken from the figure 3.9 is the form of Zenie's eyes and the color of her hair. The shape of Zenie's eyes are actually referring to the trait of Mizos who resembles Mongolian. Their eyes are narrow and small, unlike the other Indian who usually have big eyes. The other social relationship that helps to construct Zenie's cultural identity is the interaction between her and her friends in school. In the project day that was considered as special day for them, all of the children reveal their cultures and origins. It turns out that everyone has different cultures from one another. They speak different languages, do different traditions and have their own traditional clothes and dances.

"Parth is wearing a traditional angarakho-chorno from Gujarat. His twin sister, Puja is wearing a chaniya – choli. Together, they perform the garba. Veena sings a beautiful freedom song in Tamil, her mother tongue". (Venkat, 2016)

From the narration above, the various cultures and languages existed in India is shown. If the beginning of the story does not reveal any differences from each children in the class, during the project day, it can be seen that everyone in the class is different from one another. It is also showing that even though they are coming from different culture and speak different languages but they are still

Indian. Seeing these, it encourages Zenie to show the children that Mizoram is the same. Mizoram is just another state of India and they have similar traditions and cultures that also exist in another state and ethnics of Indian.



Figure 3.9 Zenie introduces Mizoram cultures and traditions

In figure 3.9 Zenie is seen at the center of the illustration and the other children are staring at her, however the different trait that was only use on Zenie is missing. There are several children who also have similar hair color with Zenie. Her differences are not as striking as the previous illustrations. The illustration is finally showing that everyone is different from one another and Zenie is not the only one who is different. Hence, it indicates that Zenie is also one of them, the Indian children. When her turns come, she already gathered her confidence and proudly introduces herself in front of the class. “I come from Mizoram, one of India’s twenty-nine states” (Venkat, 2016). The sentence said by Zenie is showing that she is willing to show her identity as Mizo and by stating that Mizo

is one of the states of India, she wants to tell the children that she is also an Indian, even though she has different physical appearance. “My dress is called a puanchei. Now I will show you a Mizo dance called Chheihlam” (Venkat, 2016). Other than stating that Mizoram is also part of India, she then emphasize that she also have the traditions that the other Indian kids have, which is the traditional clothe and the dance of Mizo. This event is actually a representation of the festivals that often be held in India and in here they show the different cultures, traditions and ethnic that make India a country that is rich with the diversities. Eventually, after showing the other children that Zenie also has traditions and cultures like the other Indians, the other children accepted her and acknowledge her identity as Indian. “No one teases Zenie anymore. She is now ‘one of them’!” (Venkat, 2016). This narration from the story is the evidence showing that Zenie is now acknowledged by the other children as Indian and she is now one of them.

Therefore it can be concluded, from TNG, the factors that contributes to her acceptance towards her cultural identity is the social interactions and relationships with the native people of her new states, and the external factor or her physical appearance also contributes towards her cultural identity construction, because her physical appearance will always tell her that she is a Mizo. The other important factor that contributes to her cultural identity construction are the otherness from the other children that made her want to hide her identity as Mizo. She wants to be the same Indian just like the other children. The multiculturalism of India also plays big role of her acceptance towards her cultural identity because India is, after all, the most diverse country in the world.



Hence, from the analysis it can be seen that unlike Unhei, Zenie's faces discontinuity of interactions with her own cultures. She interacted more with the other cultures that are different from her own culture, which then make her construction of identity is leaning towards the concept of *becoming*.





## CHAPTER IV

### CONCLUSION AND SUGGESTION

This chapter provides a conclusion of the finding and discussion as well as the suggestion for the next researcher who wants to conduct relevant study.

#### 4.1 Conclusion

Cultural identity is something that is attached to an individual but in the process, it is evolving and constantly changing because of interaction with other cultures, history and power of certain community. The Intertextuality between *The Name Jar* and *The New Girl* provides a better understanding for the comparison of both stories, since they completed the missing part of each stories. The contrast that could be seen from the intertextuality elements shows the different cultural background of both stories. From the intertextuality that provide different view of similar situations, it can be concluded that when children move to live in a different state or country there are two possibilities that could be happen when they try to adapt with their environment. The first one is, the native children could see the different traits and cultures of the new children as uniqueness and they will accept the cultural and racial differences carried out by the new children. The second possibility is, the native children could reject the differences carried by the new children and they will see the new children as foreigner who is different from them.

The cultural identity construction for Unhei and Zenie is analyzed from the finding of the intertextuality that signifies the different socio-cultural background of America and India. Unhei did not undergone the othering action that could be conducted by the American children because they are used to see differences among them. Her crisis of identity arises because of the mocking incident that made her wanting to hide her name, but the American children did not purposely bully her or oppress her. Her interaction with the other children made her undergone *becoming* process, however, her cultural identity construction is greatly affected by her continuous interaction with the other Korean people and culture existed in her home and her neighborhood. Furthermore, the kinship between Unhei and her family who constantly reminded her about her Korean identity helped her to maintain her being as Korean. *The Name Jar* shows Unhei continuous interactions with her original culture that remind her about her identity as Korean, therefore, her cultural identity construction is leaning towards the concept of becoming.

Different from Unhei, Zenie undergone oppression and othering done by the other children because of her different physical appearance. They denied Zenie's cultural identity as an Indian because she does not look like them. The othering then lead to her crisis of identity that made her want to hide her identity as Mizo by feeling reluctant to reveal her cultures to the other children. Since the intertextuality of the point of view provide different perspective of the story, Zenie's interaction with other Mizos and her family cannot be seen in the story. Therefore, the factor that contributes to Zenie's cultural identity is her social relationship with the society. The

the encouragement to accept her differences from Mira as her best friend and her physical appearance would always remind Zenie of her identity as Mizo. The othering done by the other children made it difficult for her to integrate and it made her want to be the same Indian like the other children. The strong dominancy of the Indian culture, make the construction of Zenie's cultural identity is dynamically formed. Hence, Zenie's cultural identity construction is leaning toward the concept of *becoming*.

#### 4.2 Suggestion

A comparative children's literature is one of the way to analyze the literary work in children's literature field. Comparative children's literature is needed since in the globalization era, every literary works could affect each other and these relationships could be seen by the intertextual analysis from the previous text and the intertext. Comparative studies on children literature can be used to analyze the similar elements that developing from the universal world of children's literature. The future research of comparative children's literature might be conducted by analyzing transfer and contact studies within children's literature field. It could be using classic or canon works of children's literature or folklore that have similar theme from different country. It is suggested to pick a relevant theme or ideas between the texts that could show the differences and similarity of the related culture, for instance, the values of family, the portrayal of women, and the culture of politeness.

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